

INTRODUCTION TO GENESIS

Author and Date

The book of Genesis is the first book of the Pentateuch (Genesis–Deuteronomy). It gives the foundation stories of God’s relation to the world, to the patriarchs, and to Israel. The name of Moses has been closely associated with the Pentateuch. He led Israel out of Egypt and was God’s faithful servant. His ministry has been variously dated from 1500 to 1300 BC.

Audience

Genesis narrates for Israel the story of people who walked with the Lord (Enoch, Noah, Abraham, Isaac, Jacob, and Joseph) to encourage their descendants to break away from their resistant and recurring hardness of heart. The author intends the reader of the Pentateuch to connect the foundation stories (exile from Eden, human wickedness, and God’s unfolding promises of grace) with Israel’s new opportunity (of entering the land, despite Israel’s rebelliousness, and through God’s unfailing faithfulness to his promises). Genesis identifies the promises and path to life that must be understood and followed in order for the people of God to fulfill their calling as it is described and prescribed in Moses’ later books (e.g., Deut. 30:19–20) and, indeed, the rest of Scripture.

The Gospel in Genesis

The foundation stories of Genesis set the stage of the drama of Scripture in many ways. First, the Creator is the King over all of his creation. He has made everything well and has chosen humans to be his image-bearers on earth. They were created to live in glad relationship with their heavenly Father.

Second, sin entered the world and took away human freedom—through the consequences and dominion of evil. Sin, alienation, and death now mark human existence.

Third, in contrast to the continual disobedience of humanity, God reveals the depth of his grace and love. Though all human beings bear the scars of the sin of Adam and Eve, the Lord continues in his everlasting grace to work out his purposes. He is the heavenly Father who does not give up on his earthly children. In the wake of the flood that came to punish pervasive evil and destroyed almost all life, God promised to maintain his grace to all created life, both animal and human.

Fourth, God called frail humans to represent him: Noah, Abraham, Isaac, Jacob, and Joseph. Each of these men was profoundly flawed, a point to which the Bible gives ample testimony. Yet God gave them grace upon grace, keeping his promise, at whatever cost, to bless them and through them to bless all humanity.

Fifth, these giants of faith learned to love God more than the goods of this life. They served God, and despite their flawed humanity God made them lights in their dark generations. They walked with God by his grace and learned wisdom from him. Through these stories Moses taught Israel

that there are one of two paths people must choose: folly and death, or wisdom and life.

Sixth, Genesis reveals that the riches of God's grace render people without excuse. People at the time of Enosh, Noah, Abraham, Isaac, Jacob, and Joseph received God's grace and walked with him. Others received messages of grace and spurned them—with evident consequences (e.g., Cain, the generation of the flood, and Esau).

Seventh, the Lord of the universe committed himself by oath to one man, Abraham. Then, God promised to extend his grace to all humanity through that one man's "offspring." Though Israel was numbered among Abraham's offspring, the sad stories of that nation evidence her lack of faith, her inability to accomplish what God required, and her need of God's provision. That provision was ultimately made through the eventual coming of Jesus Christ from the lineage of Israel. Only in him do we learn how the promises of God are made true (2 Cor. 1:20). He is the true and final Good News in which all of God's promises find decisive fulfillment. He is the promised "offspring" of Abraham who will accomplish God's covenant purposes (Gen. 3:15; 12:7; Gal. 3:16). Beginning with his first coming and to be completed at his second coming, Jesus opens the doors to the new creation and the new humanity—to a world without the sin, death, and evil that found their entry as first described in Genesis. The final triumph of Jesus over all evil is first described in this Bible book as well (Gen. 3:15).

Outline

- I. The Creator Is Sovereign King of the Whole World (1:1–2:3)
- II. The Creation of the Garden of Eden and the First Human Family: Adam and Eve, Their Sin, Expulsion from Eden, and Life to the East of Eden (2:4–4:26)
- III. The Family of Adam: From Adam to Noah (5:1–6:8)
- IV. The Story of Noah: His Walk with God, the Flood, the Ark, and God's Covenant (6:9–9:29)
- V. The Family of Noah: The Nations and the Tower of Babel (10:1–11:9)
- VI. The Family of Shem: From Shem to Terah (11:10–26)
- VII. The Family of Terah: Abraham, Isaac, and Ishmael and God's Covenant with Abraham to the Exclusion of Ishmael (11:27–25:11)
- VIII. The Family of Ishmael (25:12–18)
- IX. The Family of Isaac: God's Promises to Isaac and Jacob and the Exclusion of Esau (25:19–35:29)
- X. The Family of Esau (36:1–43)
- XI. The Family of Jacob: The Twelve Tribes (37:1–50:26)

GENESIS

Chapter 1

¹Job 38:4-7; Ps. 33:6;
136:5; Isa. 42:5; 45:18;
John 1:1-3; Acts 14:15;
17:24; Col. 1:16, 17; Heb.
1:10; 11:3; Rev. 4:11

²Jer. 4:23

³2 Cor. 4:6

The Creation of the World

1 In the ^abeginning, God created the heavens and the earth. ²The earth was ^bwithout form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.

³And God said, “Let there be light,” and there was light. ⁴And God saw that the light was good. And God separated the light from the darkness. ⁵God

1:1–11:26 The first part of Genesis presents God as the Creator (1:1–2:3) and righteous overseer of humanity (2:4–11:26). The story develops a drama beginning with the creation of the world and with the creation of human beings as the climactic act. They alone are made in the divine image.

The communion with the Lord enabled by humans’ divine image-bearing, however, is shattered by their rebelliousness: (1) the rebellion of Adam and Eve in the garden of Eden and of their descendants outside of the garden; (2) the evil of humanity before the flood (6:9–9:29); and (3) the arrogance of humanity at Babel (11:1–9).

This final episode of turning from dependence upon God introduces the reader to the ancestors and relatives of Abraham (11:10–26), through whose descendants, and supremely through Jesus Christ, God would redeem the world for all who choose to depend upon him. Indeed, at each stage in the history of Genesis there is the hope of redemption in the midst of humanity’s failures: (1) Enoch walked with the Lord and was taken up to heaven; (2) Noah, a second Adam through whom humanity would get a second start, walked with God and was instrumental in saving humanity, being appropriately named God’s “comforter” despite his and his family’s sin; and (3) Abraham, despite his flaws, acted in faith and became the father of the faithful.

1:1–2:3 The Creator is the sovereign King of the whole world. The Pentateuch (the first five books of the Bible) taught Israel to embrace the uniqueness of God (instead of polytheism), the power of God’s word in creation and redemption, and God’s gracious election of humans to serve him in his priestly kingdom. From the beginning to the very end of the Bible (Revelation 21–22), the Creator is the Redeemer of the world. The triune God is the Maker of heaven and earth: the Father speaks creation into being through the Son and by the operation of the Holy Spirit (see Gen. 1:1–2; Ps. 33:6; 104:30; John 1:1–3; 4:34; Col. 1:16; Heb. 1:2; 11:3).

1:1–2 The drama of redemption begins “in the beginning.” Genesis is more concerned with God the Creator than with the time or details of creation. He is the sovereign King whose kingdom was orderly and good, but which is in need of redemption because of the tragedy of human

sin. In the New Testament, John 1:1 associates the Word of the Creator with Jesus Christ. The early church confessed readily that the Father, the Son, and the Spirit were all involved in the work of creation, reinforcing early Christian beliefs about the Trinity.

Indeed, Jesus is the one without whom nothing exists (Col. 1:16). He is “the firstborn” of creation by his resurrection (Col. 1:15, 18). Darkness, water, and the deep (Gen. 1:2) suggest an uninhabitable world, which in the Old Testament is associated with opposition, battle, and even demonic presence. Thus, there are consistent images in the Bible of the sea being subdued as signs of God’s bringing a new and redeemed order to his world (see 1:2; 7–9; Ex. 14:19–30; Jonah 1:12–15; Mark 4:37–39; Rev. 21:1). God’s Spirit consequently demonstrates his redeeming presence from the very beginning (Gen. 1:2). There are no aspects of creation, including those of disorder and malevolence, over which God is not ultimately bringing a redemptive order. Matthew’s mention of the dove in the account of Jesus’ baptism (Matt. 3:13–17) may also echo back to the Spirit hovering over the face of the waters. The verb “hover” suggests the movement of a bird. Such an appearance of the Spirit over God’s Son indicates that Jesus has come with God’s power and prerogative to renew creation.

1:3–31 The six days of creation are connected by the repetition of key words and phrases. The tendency to read them only sequentially is challenged by various literary features, including the account of the fourth day repeating the vocabulary of the first three days and the seventh day marking the completion of all of God’s creative acts but lacking phrases such as “God said” or “it was evening and morning.” God forms the various realms of the world (days 1–3) and then fills each with appropriate entities and diverse life forms (days 4–6).

In all this we see God’s gracious delight in his created world. For every created thing, God provides a natural and hospitable environment. This is supremely the case for humanity made in his image.

1:3–13 Three days reveal the formation of creation. God separates light from darkness (days 1 and 4). He also

called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

⁶And God said, ^d“Let there be an expanse¹ in the midst of the waters, and let it separate the waters from the waters.” ⁷And God made² the expanse and ^eseparated the waters that were under the expanse from the waters that were ^fabove the expanse. And it was so. ⁸And God called the expanse Heaven.³ And there was evening and there was morning, the second day.

⁹And God said, ^g“Let the waters under the heavens be gathered together into one place, and let the dry land appear.” And it was so. ¹⁰God called the dry land Earth,⁴ and the waters that were gathered together he called Seas. And God saw that it was good.

¹¹And God said, ^h“Let the earth sprout vegetation, plants⁵ yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, on the earth.” And it was so. ¹²The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good. ¹³And there was evening and there was morning, the third day.

¹⁴And God said, “Let there be lights in the expanse of the heavens to separate the day from the night. And let them be for ⁱsigns and for ^jseasons,⁶ and for days and years, ¹⁵and let them be lights in the expanse of the heavens to give light upon the earth.” And it was so. ¹⁶And God ^kmade the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. ¹⁷And God set them in the expanse of the heavens to give light on the earth, ¹⁸to ^lrule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. ¹⁹And there was evening and there was morning, the fourth day.

²⁰And God said, “Let the waters swarm with swarms of living creatures, and let birds⁷ fly above the earth across the expanse of the heavens.” ²¹So ^mGod created the great sea creatures and every living creature that moves, with which the waters swarm, according to their kinds, and every winged

¹Or a canopy; also verses 7, 8, 14, 15, 17, 20 ²Or fashioned; also verse 16 ³Or Sky; also verses 9, 14, 15, 17, 20, 26, 28, 30; 2:1

⁴Or Land; also verses 11, 12, 22, 24, 25, 26, 28, 30; 2:1 ⁵Or small plants; also verses 12, 29 ⁶Or appointed times ⁷Or flying things; see Leviticus 11:19–20

⁶Job 37:18; Ps. 136:5; Jer. 10:12; 51:15
⁷Prov. 8:27–29 /Ps. 148:4
⁹Job 38:8–11; Ps. 33:7; 136:6; Jer. 5:22; 2 Pet. 3:5
¹¹Ps. 104:14
¹⁴Jer. 10:2; Ezek. 32:7; 8; Joel 2:30; 31; 3:15; Matt. 24:29; Luke 21:25 /Ps. 104:19
¹⁶Deut. 4:19; Ps. 136:7–9
¹⁸Jer. 31:35
²¹Ps. 104:25, 26

separates the water into sky above and water below, and separates the land from the water (days 2 and 3; cf. 2 Pet. 3:5). God’s word establishes order, revealing his will to make the earth his kingdom and to prepare it for human rule. At every stage, God is *for* his creation.

The repetition of “God said” connects God, the creation of the world, and God’s word. The tenfold repetition in Genesis 1 confirms that all is made by his word (Psalm 33; cf. Heb. 11:3; 2 Pet. 3:5; John 1:1). The prominence of light on days 1 and 4, together with the repetition of “evening and morning” and “day,” highlights the temporal dimension of God’s creation. In his kind condescension, God establishes time. Throughout history and particularly at the incarnation of the Lord Jesus Christ, God himself enters time. He is the Lord of time and of the Sabbath (see Gen. 2:1–3). In the new creation, the light of the sun will be nothing compared to the radiance of God’s presence (Isa. 60:19; Zech. 14:6–7; Rev. 21:23). Darkness and water, though a part of God’s world, have negative associations with chaos—yet God is in absolute control. Jesus’ calming of the storm demonstrates his own divine identity, manifesting not only his power but also his gentle concern for his followers (Matt. 8:26–27).

All creation, in short, reflects God’s goodness: darkness and light, sun and moon, the earth with its vegetation, the animal world, and supremely humanity. God’s goodness is also found in marriage (Gen. 2:24) and in food and drink (2:16). These benefits are to be received with thanksgiving (1 Tim. 4:4). And all of these wonderful blessings are an echo of the supreme goodness of God ultimately manifested in Jesus Christ—the Light of the World (John 8:12), our great Bridegroom (Mark 2:19; Eph. 5:32), and the Bread of Life (John 6:35).

1:14–31 Three days reveal the filling of creation with the potentiality of life. The sun, moon, and constellations are created. They are not objects of worship but function to maintain God’s order and to provide light for the world, above all for humanity. Light on planet Earth is distinctive as it enables vegetation to grow, and through vegetation all life forms, from the smallest to the largest, have the potential of vitality. Light also marks the rhythms of nature and the cycles of time. Nature has its own calendar apart from humans. The order of nature (days 1–3) regulates the potentiality of life for animals and humans. By creating all this, God demonstrates his fatherly care for his creation.

22^{ch.} 8:17; 9:1
 26^{ch.} 3:22; 11:7; Isa. 6:8
 Pch. 5:1; 9:6; 1 Cor. 11:7;
 Eph. 4:24; Col. 3:10;
 James 3:9 ^{ch.} 9:2; Ps.
 8:6-8; James 3:7
 27^{ch.} 2:18, 21-23; 5:2;
 Mal. 2:15; Matt. 19:4;
 Mark 10:6
 28^{ch.} 9:1, 7
 29^{ch.} 9:3; Ps. 104:14, 15;
 145:15, 16
 30^{Ps.} 147:9
 31^{Eccles.} 7:29;
 1 Tim. 4:4

bird according to its kind. And God saw that it was good. ²²And God blessed them, saying, ²³“Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.” ²³And there was evening and there was morning, the fifth day.

²⁴And God said, “Let the earth bring forth living creatures according to their kinds—livestock and creeping things and beasts of the earth according to their kinds.” And it was so. ²⁵And God made the beasts of the earth according to their kinds and the livestock according to their kinds, and everything that creeps on the ground according to its kind. And God saw that it was good.

²⁶Then God said, ^a“Let us make man¹ in our image, ^bafter our likeness. And ^clet them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.”

²⁷ So God created man in his own image,
 in the image of God he created him;
^d male and female he created them.

²⁸And God blessed them. And God said to them, ^e“Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.” ²⁹And God said, “Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. ^fYou shall have them for food. ³⁰And ^gto every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.” And it was so. ³¹^hAnd God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

¹ The Hebrew word for *man* (*adam*) is the generic term for mankind and becomes the proper name *Adam*

God’s creation of animals and humans in days 5 and 6 reveals the vibrant, delightful diversity of creation. God’s blessing of vitality rests on them. This blessing is God’s expression of empowerment and of development from generation to generation. He graciously wills his creatures to live in enjoyment of his rich abundance, to reproduce, and to multiply. God takes delight in all of his creatures—the great sea creatures, the wild animals great and small, the birds, the creeping things. All are his creatures in which he delights and over which he exercises his wise governance.

1:26–28 The pinnacle of creation is humanity. Humans (both male and female) are made in the image of God (cf. 1:26 and 5:1–2). They therefore have life that is sacred (cf. 9:6), and they are to resemble God in character, speech, and actions so that they might have relationships of fellowship and worship with him and with one another. Their calling was, in short, to be fruitful so that the glory and goodness of God would multiply through them (1:28). That is, they were to be agents of God’s dominion on earth, and the blessing of fruitfulness would enable them to fill the earth with God’s image-bearers. As God’s kingdom extends to the whole world, so his rule was to extend to every corner of the earth by his direct influence and by his image-bearers—which we are privileged to be.

People failed by their sin (ch. 3), corruption (6:5–6), and rebelliousness to fulfill their image-bearing respon-

sibilities (11:1–9; cf. Ps. 2:1–2). Yet the Lord renewed the mandate of fruitful multiplication to Noah (Gen. 9:1, 7) and to Abraham (12:2; 17:2, 6, 8). He similarly blessed Israel (Ex. 1:7) and promised to bless her as she humbly obeyed (Lev. 26:9). Yet, again and again, Israel failed.

Jesus Christ, however, as the second Adam, fulfills God’s image-bearing purposes and enables God’s people to do the same. The apostle Paul speaks of “the light of the gospel of the glory of Christ, *who is the image of God*” (2 Cor. 4:4; cf. Col. 1:15). Jesus is the image of God that we were intended to be. And as we are united to him by faith, God sees us as his children, clothed in the righteousness of his Son, to whom we are conformed (Rom. 8:29) in righteousness and holiness (Eph. 4:24). Through his living a perfect life and suffering the penalty for our sin as the perfect God-man, Jesus provided for humans to be renewed in the image of God through faith in him (2 Cor. 3:18; Phil. 2:6–7; Col. 3:10). Thus, those united to Christ again become God’s image-bearing participants in his rule over the earth, fulfilling the original mandate to multiply and make manifest God’s goodness and glory in all the places that his people dwell (Col. 1:13–20).

In short, God’s original goal of spreading his righteous rule throughout the earth is being realized by the proclamation of the gospel of grace throughout the world (see Col. 1:6, 10). Just as Adam and Eve were to reproduce and multiply, so the early church is spoken of as reproducing and multiplying (Acts 6:7; 12:24; 19:20; Col. 1:8–15).

The Seventh Day, God Rests

2 Thus the heavens and the earth were finished, and ^wall the host of them. ²And ^xon the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. ³So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.

The Creation of Man and Woman

⁴ ^yThese are the generations of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens.

Chapter 2

¹Deut. 4:19; Ps. 33:6
²Ex. 20:8-11; 31:17;
 Deut. 5:12-14; Heb. 4:4
⁴Ch. 1:1

2:1-3 The Sabbath (day 7) marks the consecration of a holy time. It is the climax of the temporal aspects of creation that are the focus of days 1 and 4 with their sequence of day and night, seasons, and years. The focus of the Sabbath is on celebrating the completion of creation. The pattern of work and rest revealed to Israel is grounded in the creation order. The rhythm of time pauses every seven days for a time of refreshment, blessing, and consecration. God's provision of a Sabbath rest is indicative of his willingness to provide for his people when their labors are not providing for their needs—an aspect of grace in all times. As such, the Sabbath was God's "wedding present" to Israel (Ex. 31:13-17) and anticipated the presence and provision of God for his people in the Promised Land.

Yet, despite this chapter's indication of the origins of Israel's Sabbath, because of unbelief Moses and Joshua were unable to bring Israel into God's promised rest (cf. Ps. 95:7-11; Heb. 3:7-4:11). By these observations, biblical writers inform us that the rest that God provides is not simply a weekly cessation from labor, or the provision of land in which God's people were able to rest from slave labor. The rest is not only about a day or the inheritance of a piece of geography. The Sabbath rest is ultimately a spiritual rest in which sinners may find peace with God and enjoy his presence (Matt. 11:28-30). This rest is also an end-time reality (e.g., Isa. 14:3, 7; Rev. 21:1-4). We learn further in Scripture that the privilege of enjoying and anticipating this final rest is the gracious result of Christ's high priestly ministry and atonement (Heb. 4:1-16).

The threefold observation that God's work was finished in making and blessing the earth as a kind of divine sanctuary (Gen. 2:1-3; cf. 2:4-25) anticipates the completion and consecration of the tabernacle at the time of Moses (Ex. 40:9-11, 33). The tabernacle was a type of the heavenly temple (Heb. 8:5) and was destroyed, but the heavenly reality was never at risk. The book of Hebrews argues for the superiority of Jesus to Moses in terms of this sanctuary motif. Both were faithful, but Jesus' ministry alone assures the godly that he has not only satisfied the Father but will complete the mission leading to his people's rest (Heb. 8:5-9). As Moses is associated with the exodus that was needed to take God's people to the Promised Land of rest from slavery, so is Jesus' ministry at the cross as the "Passover lamb" (1 Cor. 5:7; 1 Pet. 1:19) associated with the new exodus (Heb. 4:8-10). All the beneficiaries of Christ's ministry will enter his rest, because they have received the new covenant in his blood (Heb. 8:6-13). Jesus completed the work he came to do and rested on the seventh day.

The *blessing* and *consecration* of the Sabbath rest are established at creation (Gen. 2:3), but the blessings were not entered into by God's people until God consecrated Israel (Ex. 31:13-18), ultimately anticipating the spiritual rest we enter upon consecration by Christ. *Blessing* is associated with God's gift of potentiality and vitality. *Consecration* is the act of setting the Sabbath apart for the Lord and for all whom he invites to rest with him. Thus, Sabbath observance is a form of trusting and honoring God, consecrating time to him while also experiencing his blessing; i.e., God can do more with our six days than we can do with all seven. So we can and should rest in him.

It is remarkable that the word "holy," attributed to the Sabbath (Gen. 2:3), occurs only here in Genesis, though it is a key word in the Pentateuch. By using the word "holy" to designate the *rest* that *God provides*, we are helped to understand that the sanctity of the Sabbath is intended to be a gracious expression of God's concern for his people, rather than a legalistic burden to be carried out by human effort (Mark 2:27). Observance of the Sabbath is to be a conscientious and joyful celebration of the rest from labor that God provides. Christ has opened the way to the anticipated and greater spiritual rest through his ministry as High Priest and as the sacrificial lamb. The new rest he provides is celebrated in the new covenant sign and seal of the Lord's Supper—a reflection of the Passover meal that was the provision and preparation for Israel's escape from slavery and entry into the Promised Land of rest from their labors (cf. Heb. 10:19-25).

2:4-50:26 The gracious story of creation unfolds in ten stages. Each of the ten accounts begins with the phrase "these are the generations of," marking off a focus on ten key individuals or families crucial to redemptive recovery from chaotic times or events.

The first five stages take the reader from creation (2:4) to Terah, the father of Abraham (11:32). The central focus of the story is God's presence in the garden of Eden followed by the alienation, guilt, condemnation, and widespread degeneration of the human race away from the garden (2:4-6:8). God's judgment brought the flood, but Noah was chosen as an agent of the renewal of God's grace toward humanity. The story then broadens to include the descendants of Noah and their rebellion against the Creator-King (11:1-9) before focusing on the family of Shem and Terah (11:10-32).

The second five stages focus on the transmission of God's blessing (12:1-50:26). They illuminate the way God's

⁵[ch. 1:11, 12] ⁶ch. 3:23
⁷ch. 3:19, 23; 18:27;
 Ps. 103:14; Eccles. 12:7;
 1 Cor. 15:47 ⁸ch. 7:22;
 Job 33:4; Isa. 2:22 ⁹Job
 27:3 ¹⁰Cited 1 Cor. 15:45
¹¹ver. 15; ch. 13:10; Isa.
 51:3; Ezek. 28:13; 31:8;
 Joel 2:3
¹²ch. 3:22; Rev. 2:7; 22:2,
 14 ¹³ver. 17
¹⁴ch. 10:7, 29; 25:18;
 1 Sam. 15:7
¹⁵Dan. 10:4
¹⁶ver. 8
¹⁷ch. 3:1-3, 11, 17
¹⁸Rom. 6:23; James 1:15
¹⁹1 Cor. 11:9; 1 Tim.
 2:13
²⁰ch. 1:20, 24 ²¹Pss. 8:6
²²ch. 15:12; 1 Sam.
 26:12
²³ch. 29:14; Judg. 9:2;
 2 Sam. 5:1; 19:13; [Eph.
 5:28-30] ²⁴1 Cor. 11:8

⁵When no ²bush of the field¹ was yet in the land² and no small plant of the field had yet sprung up—for the LORD God had not caused it to rain on the land, and there was no man ^ato work the ground, ⁶and a mist³ was going up from the land and was watering the whole face of the ground— ⁷then the LORD God formed the man of ^bdust from the ground and ^cbreathed into his ^dnostrils the breath of life, and ^ethe man became a living creature. ⁸And the LORD God planted a ^fgarden in Eden, in the east, and there he put the man whom he had formed. ⁹And out of the ground the LORD God made to spring up every tree that is pleasant to the sight and good for food. ¹⁰The tree of life was in the midst of the garden, ¹¹and the tree of the knowledge of good and evil.

¹⁰A river flowed out of Eden to water the garden, and there it divided and became four rivers. ¹¹The name of the first is the Pishon. It is the one that flowed around the whole land of ⁱHavilah, where there is gold. ¹²And the gold of that land is good; bdellium and onyx stone are there. ¹³The name of the second river is the Gihon. It is the one that flowed around the whole land of Cush. ¹⁴And the name of the third river is the ^jTigris, which flows east of Assyria. And the fourth river is the Euphrates.

¹⁵The LORD God took the man ^kand put him in the garden of Eden to work it and keep it. ¹⁶And the LORD God commanded the man, saying, “You may surely eat of every tree of the garden, ¹⁷but of the tree of the knowledge of good and evil ^lyou shall not eat, for in the day that you eat⁴ of it you ^mshall surely die.”

¹⁸Then the LORD God said, “It is not good that the man should be alone; ⁿI will make him a helper fit for⁵ him.” ¹⁹Now out of the ground the LORD God had formed⁶ every beast of the field and every bird of the heavens and ^pbrought them to the man to see what he would call them. And whatever the man called every living creature, that was its name. ²⁰The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam⁷ there was not found a helper fit for him. ²¹So the LORD God caused a ^qdeep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. ²²And the rib that the LORD God had taken from the man he made⁸ into a woman and brought her to the man. ²³Then the man said,

“This at last is ^rbone of my bones
 and flesh of my flesh;
 she shall be called Woman,
 because she was ^staken out of Man.”⁹

¹Or open country ²Or earth; also verse 6 ³Or spring ⁴Or when you eat ⁵Or corresponding to; also verse 20 ⁶Or And out of the ground the LORD God formed ⁷Or the man ⁸Hebrew built ⁹The Hebrew words for woman (*ishshah*) and man (*ish*) sound alike

covenant blessings pass from Abraham to Isaac, Jacob, and Joseph, bypassing Ishmael and Esau.

2:4–4:26 This block of Genesis narrates the garden of Eden, the entrance of sin, the expulsion from Eden, and life outside of Eden. Eden is described as a place associated with rivers, precious metals and stones, vegetation, and animals. The focus of the story, however, is on the family of the first Adam.

Adam and Eve were set apart by God's special creation (2:7, 21–22) and by marriage (2:24). They alone had been endowed with God's image. Adam was called to serve the Lord in the garden (2:15). He was permitted to eat from any vegetation except for the tree of the knowledge of good and evil (2:16–17). Along with this tree, however,

was the tree of life, which symbolized God's grace of wisdom and of life (Prov. 3:18; Rev. 2:7; 22:2, 14). Grace is on display in several ways at this point in the narrative: the man and woman have being and breath through no ability of their own (Gen. 2:7); they have the provision of sustenance and purpose through no power of their own (2:15; cf. the “cultural mandate” of 1:28–30); they have a warning of the consequences of sin (if God did not love, he would not warn; 2:16–17); they have the opportunity for intimacy with God through contact and conversation; and, in their marriage relationship, they each have fellowship with another person made in the image of God (2:18).

The shrewdness of the serpent (cf. Isa. 27:1; cf. Rev. 20:2) may explain the deception of Adam and Eve (Gen. 3:1). Nevertheless, they were accountable for their

²⁴Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh. ²⁵And the man and his wife were both naked and were not ashamed.

The Fall

3 Now “the serpent was more crafty than any other beast of the field that the LORD God had made.

He said to the woman, “Did God actually say, ‘You¹ shall not eat of any tree in the garden?’” ²And the woman said to the serpent, “We may eat of the fruit of the trees in the garden, ³but God said, ‘You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.’” ⁴But the serpent said to the woman, “You will not surely die. ⁵For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” ⁶So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise,² she took of its fruit ⁷and ate, and she also gave some to her husband who was with her, ⁸and he ate. ⁹Then the eyes of both were opened, ¹⁰and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.

¹¹And they heard the sound of the LORD God walking in the garden in the cool³ of the day, and the man and his wife ¹²hid themselves from the presence of the LORD God among the trees of the garden. ¹³But the LORD God called to the man and said to him, “Where are you?” ¹⁴And he said, “I heard the sound of you in the garden, and I was afraid, ¹⁵because I was naked, and I hid myself.” ¹⁶He said, “Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?” ¹⁷The man said, ¹⁸“The woman whom you gave to be with me, she gave me fruit of the tree, and I ate.” ¹⁹Then the LORD God said to the woman, “What is this that you have done?” The woman said, ²⁰“The serpent deceived me, and I ate.”

¹In Hebrew *you* is plural in verses 1–5 ²Or to give insight ³Hebrew *wind* ⁴In Hebrew *you* is singular in verses 9 and 11

defiance of God. Instead of receiving spiritual insight and wisdom, they demonstrated folly and brought upon themselves and their descendants alienation and death. Through Adam and Eve, sin entered into the world with its promised punishment/consequence: death, both physical and spiritual. Adam and Eve are plunged into alienation both from God and from one another. They are driven out of the garden, away from God's presence. Even this act of punishment includes aspects of grace as exclusion from the garden provides Adam, Eve, and their descendants protection from eternity in corruption—since they are now denied access to the tree of life (3:24; until it reappears for our uncorrupted state in glory; see Rev. 22:2).

There is no humanly generated way out of this horrible predicament of sin and alienation from the Paradise of God's provision. Indeed, all those descended from Adam and Eve are not only guilty of sin but they love to sin; and they cannot do otherwise, having inherited Adam's fallen nature (Rom. 5:12–14). While we retain God's image, it and creation have been deeply marred by the sinful actions of our representative (or “federal”) head, i.e., Adam (Rom. 8:20–22). We need *saving*. This God promises to do with the very first announcement of his redemptive design for a messianic deliverer, a descendant (an “offspring” or “seed”) of the woman whom Satan has deceived—a Seed who will ultimately overcome Satan and his influence

(Gen. 3:15). This gracious promise becomes an organizing theme for the rest of Scripture and the rest of human history, as every character and event find their place in relation to the great battle that now unfolds between the conquering Seed of the woman and the resistance of Satan.

In his confounding defiance of what we deserve, God himself undertakes to save his people. He does this in Jesus Christ, the second Adam (Rom. 5:12–19). Jesus was fully obedient to the Father, is the source of life, and triumphs over Satan and death (Heb. 2:14–15). His rule will end all opposition to God's kingdom (1 Cor. 15:25; 1 John 3:8). Through him believers have access to the presence of God, his wisdom, and eternal life. They are united to Christ, the second Adam, and become truly human again as originally designed, as God's image is renewed in them once more (Col. 3:10).

Though the corruptions of sin quickly infect humanity, grace is displayed for Adam's and Eve's descendants (“offspring” or “seed”): there is a seed despite Adam's and Eve's sin (Gen. 4:1); there is a means to relate to God despite sin (4:3); there is protection for a murderer despite sin (4:15); there is warning of the corruption of sin (through Cain's line; 4:17–19) and at the same time indication of the faithfulness of God to provide the “Seed” for sinners (through Seth, i.e., Abel's replacement; 4:25–26).

²⁴Cited Matt. 19:5; Mark 10:7; 1 Cor. 6:16; Eph. 5:31; [Ps. 45:10; 1 Cor. 7:10, 11]

Chapter 3

¹Matt. 10:16; 2 Cor.

11:3; Rev. 12:9; 20:2

³Ch. 2:17

⁴Ver. 13; John 8:44;

[2 Cor. 11:3]

⁶1 Tim. 2:14 ⁷Ver. 12, 17;

Hos. 6:7

⁷Ver. 5 ⁸Ch. 2:25

⁸[Ps. 139:1–12; Jer.

23:23, 24]

¹⁰Ver. 7; ch. 2:25

¹²Ch. 2:18; Job 31:33

¹³Ver. 4; 2 Cor. 11:3;

1 Tim. 2:14

14^aIsa. 65:25; Mic. 7:17
 15^aIsa. 7:14; Mic. 5:3;
 Matt. 1:23, 25; Luke
 1:34, 35; Gal. 4:4; 1 Tim.
 2:15 ^aRom. 16:20; Heb.
 2:14; Rev. 20:1-3, 10
 16^a(John 16:21) / ch. 4:7;
 Song 7:10 ^a1 Cor. 11:3;
 14:34; Eph. 5:22-24;
 Col. 3:18; 1 Tim. 2:11,
 12; Titus 2:5; 1 Pet.
 3:1, 5, 6
 17^ach. 2:17 ^ach. 5:29;
 [Rom. 8:20-22] ^aEccles.
 2:22, 23
 19^ach. 2:7; Ps. 103:14
^aJob 34:15; Ps. 104:29;
 Eccles. 3:20; 12:7;
 Rom. 5:12
 22^aver. 5 ^ach. 2:9
 23^ach. 2:5
 24^aPs. 18:10; 104:4; Heb.
 1:7; [Ex. 25:18-22; Ezek.
 28:11-16]
Chapter 4
 3^aLev. 2:12; Num. 18:12
 4^aEx. 13:12; Num. 18:17;
 Prov. 3:9 ^aHeb. 11:4
 5^a[Prov. 21:27]

14^aThe LORD God said to the serpent,

“Because you have done this,
 cursed are you above all livestock
 and above all beasts of the field;
 on your belly you shall go,
 and ^fdust you shall eat
 all the days of your life.

15 I will put enmity between you and the woman,
 and between your offspring¹ and ^gher offspring;
^hhe shall bruise your head,
 and you shall bruise his heel.”

16^aTo the woman he said,

“I will surely multiply your pain in childbearing;
ⁱin pain you shall bring forth children.

^jYour desire shall be contrary to² your husband,
 but he shall ^krule over you.”

17^aAnd to Adam he said,

“Because you have listened to the voice of your wife
 and have eaten of the tree
^lof which I commanded you,
 ‘You shall not eat of it,’
^mcursed is the ground because of you;
ⁿin pain you shall eat of it all the days of your life;

18 thorns and thistles it shall bring forth for you;
 and you shall eat the plants of the field.

19 By the sweat of your face
 you shall eat bread,
 till you return to the ground,
 for out of it you were taken;
^ofor you are dust,
 and ^pto dust you shall return.”

20^aThe man called his wife’s name Eve, because she was the mother of all
 living.³ 21^aAnd the LORD God made for Adam and for his wife garments of
 skins and clothed them.

22^aThen the LORD God said, ^q“Behold, the man has become like one of us
 in knowing good and evil. Now, lest he reach out his hand ^rand take also of
 the tree of life and eat, and live forever—” 23^atherefore the LORD God sent him
 out from the garden of Eden ^sto work the ground from which he was taken.
 24^aHe drove out the man, and at the east of the garden of Eden he placed the
^tcherubim and a flaming sword that turned every way to guard the way to
 the tree of life.

Cain and Abel

4 Now Adam knew Eve his wife, and she conceived and bore Cain, saying,
 “I have gotten⁴ a man with the help of the LORD.” ²And again, she bore
 his brother Abel. Now Abel was a keeper of sheep, and Cain a worker of the
 ground. ³In the course of time Cain brought to the LORD an offering of ^uthe
 fruit of the ground, ⁴and Abel also brought of ^vthe firstborn of his flock and
 of their fat portions. And the LORD ^whad regard for Abel and his offering,
⁵but ^xfor Cain and his offering he had no regard. So Cain was very angry,

¹Hebrew *seed*; so throughout Genesis ²Or *shall be toward* (see 4:7) ³Eve sounds like the Hebrew for *life-giver* and resembles the word for *living* ⁴*Cain* sounds like the Hebrew for *gotten*

and his face fell. ⁶The LORD said to Cain, “Why are you angry, and why has your face fallen? ⁷If you do well, will you not be accepted?¹ And if you do not do well, sin is crouching at the door. ²Its desire is contrary to² you, but you must rule over it.”

⁸Cain spoke to Abel his brother.³ And when they were in the field, Cain rose up against his brother Abel and ^akilled him. ⁹Then the LORD said to Cain, “Where is Abel your brother?” He said, ^b“I do not know; am I my brother’s keeper?” ¹⁰And the LORD said, “What have you done? The voice of your brother’s blood ‘is crying to me from the ground. ¹¹And now ^dyou are cursed from the ground, which has opened its mouth to receive your brother’s blood from your hand. ¹²When you work the ground, it shall no longer yield to you its strength. You shall be a fugitive and a wanderer on the earth.” ¹³Cain said to the LORD, “My ‘punishment is greater than I can bear.⁴ ¹⁴Behold, ^fyou have driven me today away from the ground, and ^gfrom your face I shall be hidden. I shall be a fugitive and a wanderer on the earth, ^hand whoever finds me will kill me.” ¹⁵Then the LORD said to him, “Not so! If anyone kills Cain, vengeance shall be taken on him ⁱsevenfold.” And the LORD ^jput a mark on Cain, lest any who found him should attack him. ¹⁶Then Cain went away from the presence of the LORD and settled in the land of Nod,⁵ east of Eden.

¹⁷Cain knew his wife, and she conceived and bore Enoch. When he built a city, he called the name of the city after the name of his son, Enoch. ¹⁸To Enoch was born Irad, and Irad fathered Mehujael, and Mehujael fathered Methushael, and Methushael fathered Lamech. ¹⁹And Lamech took two wives. The name of the one was Adah, and the name of the other Zillah. ²⁰Adah bore Jabal; he was the father of those who dwell in tents and have livestock. ²¹His brother’s name was Jubal; he was the father of all those who play the lyre and pipe. ²²Zillah also bore Tubal-cain; he was the forger of all instruments of bronze and iron. The sister of Tubal-cain was Naamah.

²³Lamech said to his wives:

“Adah and Zillah, hear my voice;
you wives of Lamech, listen to what I say:
I have killed a man for wounding me,
a young man for striking me.

²⁴ ^kIf Cain’s revenge is sevenfold,
then Lamech’s is seventy-sevenfold.”

²⁵And Adam knew his wife again, and she bore a son and called his name Seth, for she said, “God has appointed⁶ for me another offspring instead of Abel, for Cain killed him.” ²⁶To ‘Seth also a son was born, and he called his name ^mEnosh. At that time people began ⁿto call upon the name of the LORD.

¹ Hebrew *will there not be a lifting up [of your face]*? ² Or is toward ³ Hebrew; Samaritan, Septuagint, Syriac, Vulgate *add Let us go out to the field* ⁴ Or *My guilt is too great to bear* ⁵ Nod means wandering ⁶ Seth sounds like the Hebrew for *he appointed*

⁷ Eccles. 8:12, 13; Isa. 3:10, 11; Rom. 2:6–11
^c ch. 3:16
⁸ Matt. 23:35; Heb. 12:24; 1 John 3:12; Jude 11
⁹ John 8:44
¹⁰ Heb. 12:24; [Rev. 6:10]
¹¹ Deut. 27:24; [Num. 35:33]
¹³ ch. 19:15
¹⁴ Job 15:20–24 #2 Kgs. 24:20; Ps. 51:11; 143:7; Jer. 52:3 ^a ch. 9:6; Num. 35:19
¹⁵ Ps. 79:12 [Ezek. 9:4, 6; Rev. 14:9, 11]
²⁴ ver. 15
²⁶ ¹ Chr. 1:1; Luke 3:38
^m ch. 5:6 ⁿ Ps. 116:17; Zeph. 3:9; Zech. 13:9

4:17–5:32 In the genealogies of Cain and Seth are hidden gems of God’s continuing grace to sinful humanity: Cain’s lineage is traced through six generations (4:17–24). The line of Seth (through whom “people began to call upon the name of the LORD”; 4:26) is traced through ten generations. The seventh from Adam through Seth was Enoch, who was godly (5:24); the seventh from Adam through Cain was the first polygamist (4:19) and a killer (4:23–24), named Lamech. In each genealogy

(Cain’s line in ch. 4 and Seth’s line in ch. 5), the words of only two individuals are recorded, and both are named Lamech. Cain’s Lamech threatens revenge by his own hand (4:24); Seth’s Lamech trusts in God’s provision of rest and rescue through Noah (5:29). The distinction of the lines is important because Noah’s son, Shem, becomes the father of the Semites—that is, the Jews, through whom Jesus, the promised Seed of deliverance, would come.

Chapter 5

¹See ch. 1:26, 27³ch. 4:25⁴For ver. 4–32, see 1 Chr.

1:1–4; Luke 3:36–38

⁵ch. 3:19⁶ch. 4:26¹⁸Jude 14²²ver. 24; ch. 6:9; [Mic.

6:8; Mal. 2:6]

²⁴[See ver. 22 above]⁴Heb. 11:5; [2 Kgs. 2:11]*Adam's Descendants to Noah*

5 This is the book of the generations of Adam. When God created man, ^ohe made him in the likeness of God. ²Male and female he created them, and he blessed them and named them Man¹ when they were created. ³When Adam had lived 130 years, he fathered a son in his own likeness, after his image, and ^pnamed him Seth. ^{4q}The days of Adam after he fathered Seth were 800 years; and he had other sons and daughters. ⁵Thus all the days that Adam lived were 930 years, ^rand he died.

⁶When Seth had lived 105 years, ^she fathered Enosh. ⁷Seth lived after he fathered Enosh 807 years and had other sons and daughters. ⁸Thus all the days of Seth were 912 years, and he died.

⁹When Enosh had lived 90 years, he fathered Kenan. ¹⁰Enosh lived after he fathered Kenan 815 years and had other sons and daughters. ¹¹Thus all the days of Enosh were 905 years, and he died.

¹²When Kenan had lived 70 years, he fathered Mahalalel. ¹³Kenan lived after he fathered Mahalalel 840 years and had other sons and daughters. ¹⁴Thus all the days of Kenan were 910 years, and he died.

¹⁵When Mahalalel had lived 65 years, he fathered Jared. ¹⁶Mahalalel lived after he fathered Jared 830 years and had other sons and daughters. ¹⁷Thus all the days of Mahalalel were 895 years, and he died.

¹⁸When Jared had lived 162 years, he fathered ¹⁹Enoch. ¹⁹Jared lived after he fathered Enoch 800 years and had other sons and daughters. ²⁰Thus all the days of Jared were 962 years, and he died.

²¹When Enoch had lived 65 years, he fathered Methuselah. ²²Enoch “walked with God² after he fathered Methuselah 300 years and had other sons and daughters. ²³Thus all the days of Enoch were 365 years. ²⁴Enoch “walked with God, and he was not,³ ^vfor God took him.

²⁵When Methuselah had lived 187 years, he fathered Lamech. ²⁶Methuselah lived after he fathered Lamech 782 years and had other sons and daughters. ²⁷Thus all the days of Methuselah were 969 years, and he died.

²⁸When Lamech had lived 182 years, he fathered a son ²⁹and called his

¹ Hebrew *adam* ² Septuagint *pleased God*; also verse 24 ³ Septuagint *was not found*

5:1–6:8 The genealogy of Adam serves to connect Adam with Noah and with humanity as a whole. The human race as a whole was marked with the image of God (5:3) but it was also marked by death. The only exception was Enoch. He walked with God and did not die (5:24; cf. Heb. 11:5; Jude 14). The genealogy ends with four comments.

First, an explanation of Noah's name is given. He is God's comforter (i.e., relief), in a world that is groaning for redemption (Gen. 5:29), for all generations after the flood. As such, he is a “second Adam” and thus prefigures Christ, giving humanity a second start with a clean slate after the contagion of sin (6:5). Important parallels of Noah and Adam occur in the narrative. Their “worlds” are created out of a watery chaos. Both Adam and Noah are said to be in the “image of God,” the only occurrences of the phrase in Genesis (1:27; 5:1; 9:6). Both “walked with God” (3:8; 6:9). Both exercise dominion over animals (Adam by naming; Noah by preserving). God's commands to be fruitful, to multiply, and to rule are given to both Adam and Noah (1:28–30; 9:1–7). Both work the ground (3:17–19; 9:20). Both sin in connection with food: Adam by eating (3:6); Noah by drinking (9:21). The sins of both result in shame and the need for clothing (3:7, 21; 9:21, 23). Both have three sons (4:1–2, 25; 6:10). Their

sons represent contrasting paths for humanity, with Seth and Shem being the path of hope, and Cain and Ham the path of judgment—showing that the promised Seed of the woman is the path of life and the seed of the serpent that of death. Both of these “starts” of humanity also indicate the need of God's grace to finish humanity's purpose with his blessing.

Second, there is the episode of the sons of God and the daughters of men (6:1–3). The narrator leaves out too many details to know the identity of these “sons of God,” but it seems that Moses is indicating that corruption is spreading through humanity—probably as the godly line of Seth (i.e., sons of God) intermarries with the ungodly line of Cain (daughters of men). Whatever happened, God gradually restricted the span of human life to 120 years, as the corruptions of the fall increasingly touched every aspect of human existence.

Third, the occasion of the Nephilim (“fallen ones”) is a reminder of the fallen condition of humanity eroding into increasing perversion and violence (6:4, 13).

Fourth, the fallenness of humanity occasions God's judgment. Humanity is now thoroughly degenerate (6:5). The flood would bring an end to that generation (6:7)—an end to all except the family of Noah.

name Noah, saying, “Out of the ground ^wthat the LORD has cursed, this one shall bring us relief¹ from our work and from the painful toil of our hands.”

³⁰Lamech lived after he fathered Noah 595 years and had other sons and daughters. ³¹Thus all the days of Lamech were 777 years, and he died.

³²After Noah was 500 years old, Noah fathered ^xShem, Ham, and ^yJapheth.

Increasing Corruption on Earth

6 When man began to multiply on the face of the land and daughters were born to them, ²the sons of God saw that the daughters of man were attractive. And they took as their wives any they chose. ³Then the LORD said, ^z“My Spirit shall not abide in² man forever, ^afor he is flesh: his days shall be 120 years.” ⁴The Nephilim³ were on the earth in those days, and also afterward, when the sons of God came in to the daughters of man and they bore children to them. These were the mighty men who were of old, the men of renown.

⁵The LORD saw that the wickedness of man was great in the earth, and that every ^cintention of the thoughts of his heart was only evil continually. ⁶And ^dthe LORD regretted that he had made man on the earth, and it ^egrieved him to his heart. ⁷So the LORD said, “I will blot out man whom I have created from the face of the land, man and animals and creeping things and birds of the heavens, for I am sorry that I have made them.” ⁸But Noah ^ffound favor in the eyes of the LORD.

Noah and the Flood

⁹These are the generations of Noah. ⁹Noah was a righteous man, ^hblameless in his generation. Noah ⁱwalked with God. ¹⁰And Noah had three sons, Shem, Ham, and Japheth.

¹¹Now the earth was corrupt in God’s sight, and the earth was filled with violence. ¹²And God ^jsaw the earth, and behold, it was corrupt, ^kfor all flesh had corrupted their way on the earth. ¹³And God said to Noah, ^l“I have determined to make an end of all flesh,⁴ for the earth is filled with violence through them. Behold, I will destroy them with the earth. ¹⁴Make yourself an ark of gopher wood.⁵ Make rooms in the ark, and cover it inside and out with pitch. ¹⁵This is how you are to make it: the length of the ark 300 cubits,⁶ its breadth 50 cubits, and its height 30 cubits. ¹⁶Make a roof⁷ for the ark, and finish it to a cubit above, and set the door of the ark in its side. Make it with lower, second, and third decks. ¹⁷^mFor behold, I will bring a flood of waters upon the earth to destroy all flesh in which is the breath of life under heaven.

¹ Noah sounds like the Hebrew for rest ²Or My Spirit shall not contend with ³Or giants ⁴Hebrew The end of all flesh has come before me ⁵An unknown kind of tree; transliterated from Hebrew ⁶A cubit was about 18 inches or 45 centimeters

⁷Or skylight

²⁹ch. 3:17

³²ch. 6:10 ^ych. 10:21

Chapter 6

³¹1 Pet. 3:19, 20; [Neh.

9:30; Gal. 5:16, 17]

^aPs. 78:39

⁵Ps. 14:2, 3 ^cch. 8:21;

Job 14:4, 15:14; Ps. 51:5;

Jer. 17:9; Matt. 15:19;

Rom. 3:23

⁶1 Sam. 15:11; 2 Sam.

24:16; Joel 2:13; [Num.

23:19; 1 Sam. 15:29]

⁹Isa. 63:10; Eph. 4:30

⁸ch. 19:19; Ex. 33:12,

13, 16, 17

⁹ch. 7:1; Ezek. 14:14,

20; 2 Pet. 2:5 ^jJob 1:1,

8; Luke 1:6 ^kch. 5:22, 24;

[Heb. 11:7]

¹²Ps. 14:2, 3; 53:2, 3

¹⁴Job 22:15-17

¹³Ezek. 7:2, 3, 6

¹⁷ch. 7:4; 2 Pet. 2:5

6:9–9:29 Prior to the flood, Noah walked with the Lord, trusting in him at all cost. Divine grace kept Noah close to the Lord, so he walked with God and lived a life of wisdom (6:9). Noah is thus one of the great examples of what it means to live by faith (Heb. 11:7). Noah executed the mission of building the ark with integrity (cf. Matt. 24:37–42).

When the flood wiped out the rest of humanity, Noah became a second Adam figure, bringing comfort to humanity by being an instrument of the renewal of God’s blessing (Gen. 9:1, 7). Noah also echoed Adam’s role as recipient of a covenant that God made with him, his descendants, and with all of life (9:8–17). Jesus compared the day of his second coming to the days of Noah: people lived their lives apart from God, foolishly unaware of his gracious offer of life (Luke 17:26). Peter drew a lesson of God’s ultimate justice with parallels regard-

ing his deliverance of Noah from the ancient world that perished (2 Pet. 2:5).

The story of the flood is a sober reminder that God’s final judgment will echo the events surrounding Noah. This time, however, the earth will not be cleansed by water but will be purified as by fire (2 Pet. 3:6–7; cf. Matt. 24:37–42). Peter employs the analogy of the water of the flood to represent salvation from any further judgment (1 Pet. 3:21–22). God showed his favor to Noah by calling him to be his instrument of salvation. In full obedience to the Lord (Gen. 6:22; 7:5, 9, 16), Noah constructed an ark and led his family and the clean and unclean animals into it. He received the promise of preservation through covenant (6:18), waited patiently for the flood to be over, and upon leaving the ark he sacrificed an offering of thanksgiving (8:20).